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ABSTRACT

The purpose of this communication learning aid is to help Americans become more effective in understanding and communicating with people of another culture. This publication discusses some differences encountered in the Philippines in such things as food, laws, customs, religion, language, dress and basic attitudes. It is designed to prepare the traveller for actual experiences in interacting and communicating with the people of the Philippines. The first section describes the geography, history, politics and economy of the islands, the people, languages and religions. Cultural diversity, nationalism, family relations, friendship and self-esteem, reciprocity in social relations, and the Philippine concept of shame are investigated. Social customs, vocabulary and phrases in Pilipino and Tagalog, travel and recreation are touched on. A bibliography is included. (CHK)

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Building Bridges of Understanding

People of Philippines

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A Brigham Young University LANGUAGE & INTERCULTURAL RESEARCH CENTER Communication Learning Aid

The information in this Learning Aid was taken from many sources which were the best available to the editors at the time of preparation. Views expressed or implied in this publication are not necessarily those of Brigham Young University.

The editors have tried to present the characteristics of these people in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for the erroneous impressions that may result and request that comments and corrections be sent to the Language & Intercultural Research Center, 240 B-34, BYU, Provo, Utah, 84602.

The editors are aware of the inherent dangers in using illustrations of a caricature nature since the style depends on distortion or exaggeration of features or mannerisms. The illustrations are intended to enliven the presentation, to make a contrast more graphic, and to help the reader visualize and retain a concept more easily. It is not implied that an idea presented by the illustration does reflect reality.

We appreciate and acknowledge the comments and contributions of various individuals and organizations in the preparation of this publication.

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Brigham Young University

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Introduction

It has been said that in some ways you are like all other people, like some other people, and like no other person. Like you, for example most Filipinos would cry at a funeral, laugh at a good joke, and become irritated if bothered while trying to sleep. Love, anger, or fear are found to some degree in all humans. Desires to be accepted and to have peace of mind also are universal. However, different people possess different attitudes and values and have distinct patterns of behavior.

This Learning Aid can help you to communicate better with people who are like you in some ways and not like you in other ways. These ways are not necessarily right or wrong, better or worse; they may be just different, unfamiliar, and perhaps even offensive. This publication discusses some differences in such things as food, laws, customs, religion, language, dress, and basic attitudes which will be encountered in the Philippines.

People perceive their relationships to those around them by thousands of subtle signs. Something as simple as knowing where to walk or sit is a "cultural cue." The loss of familiar cues when entering a new environment may produce strain and frustration. This cultural disorientation is commonly called "culture shock." As one learns to communicate, judiciously using the new cultural cues, the severity and amount of frustration and disorientation are reduced.

This Learning Aid will provide tools to help you recognize the situations that may cause this confusion. It will help you to develop skills which, if successfully applied, will enable you to communicate more effectively with Filipinos and make your association with them pleasant and meaningful.

The basic emphasis of this booklet is to prepare you for actual experiences interacting and communicating with the people of the Philippines in their environment and culture. Of course, you will enjoy and learn much from this Aid even if your opportunity for a "first hand" experience is limited. Learning about another country may be by study, instruction, or experience.

Filipinos call it home

The Philippine archipelago extends about 1,100 miles north to south along the southeastern rim of Asia between Taiwan and Indonesia (about the distance from Canada to Mexico). It is separated from Viet Nam and the People's Republic of China on the west by the South China Sea.

With a total land area of 115,707 square miles (slightly larger than Arizona), the Philippines consists of over 7,100 islands. The 11 largest comprise about 95 percent of the total land area and population. Luzon, the largest island, is about the size of Kentucky, while Mindanao, the second largest, is about the size of Indiana. Between these two major islands lies the grouping of smaller islands called the Visayas. The irregular coastlines are marked by bays, straits, and inland seas.

The most populous city, Manila, is located on Luzon. Quezon City, near Manila, was declared the capital in 1948, but most government activities remain at Manila.

The islands offer great contrasts in terrain and climate. The rugged mountains of northern Luzon break down to form the tropical Central Plain, a comparatively dry and low northwestern coastal strip, and the Cagayan River Valley. The Visayan group includes islands with dense jungle, others with treeless, razor-backed ridges, and rich sugar-growing coastal plains. Mindanao offers landscapes like the fertile Cotabato and Agusan valleys and the Bukidnon Plateau that are ringed by sharp mountain ranges. A number of active volcanoes also exist, and the islands are subject to destructive earthquakes.

The archipelago lies within the tropics. The lowland areas have a warm and humid climate, with only slight variations from the average temperature of 80 F. The wet monsoon season lasts from June to November. The islands also lie in the path of destructive typhoons that sweep from the central Pacific toward the Asian mainland, ruining crops, wrecking houses, and flooding the land with torrential rain.

Oh, that place!

When introduced to someone, the first question you may ask is, "Where do you live?" The next question might be, "Where is that?" If further interested, "What is it like there?" is likely to follow. Asking these questions is an attempt to find similarities or to learn something new. Such conversation may be a stepping stone for increasing understanding.

Before you can best understand and communicate with the people of the Philippines, you need to know what is important to them, their customs and attitudes, their personal lifestyle, and the national characteristics which influence their actions and values. Few things are more meaningful to a person than "home." Becoming familiar with the following facts about the Philippines will help to orient you and remove some of the "fear of the unknown." It will also help you to begin to understand what is important to the Filipinos. This, in turn, will become a basis for effective communication with them.

History

The first people to inhabit the Philippine Islands, the Negritos, are believed to have come from Borneo and Sumatra. Subsequently, people of Malay stock came from the south and settled in scattered communities.

In the fourteenth century Arabs arrived and introduced Islam.

Ferdinand Magellan claimed the Philippines for Spain in 1521. In the 377 years of Spanish rule, Christianity (Catholicism) became the dominant religion and a typical Spanish colonial social system with a strong centralized government placed considerable influence in the hands of the church.

In 1898, following the destruction of the Spanish fleet in Manila Bay by Admiral Dewey, the United States occupied the Philippines and Spain ceded the islands to the United States. The goal of the United States' administration was to develop institutions which would permit the establishment of a free and democratic government.

In 1935 the Philippines became a self-governing Commonwealth. The country was to prepare for independence after a 10-year transition period.

United States forces in the Philippines surrendered to the Japanese in 1942. Following the Japanese occupation, which ended in 1945, the country suffered great physical damage and a complete government breakdown. But the United States and the Philippines decided to proceed with plans for independence. On July 4, 1946, the Philippine Islands became

the independent Republic of the Philippines.

In the early years of independence the country's economy was rebuilt, with the United States playing a major role in reconstruction. The Communist-dominated Huk rebellion (1945-53) was finally suppressed by President Ramon Magsaysay. The succeeding administrations have sought to expand Philippine ties with other Asian countries and to develop and diversify the economy.

Government

President Ferdinand Marcos declared martial law in September 1972. Under the 1973 constitution, the government is to be parliamentary, with executive power vested in a prime minister. The president is the head of state. Both are to be elected from the membership of the National Assembly. The prime minister appoints the cabinet, can initiate most legislation, and controls appropriations. He is also commander-in-chief. A unicameral National Assembly and an expanded Supreme Court perform legislative and judicial functions.

The traditional political parties in the Philippines are the Nacionalista and the Liberal. These two factions, as well as the dissident Communist groups, have operated essentially on an independent, national basis. Recently,

insurgency has been a serious problem in western Mindanao and on the Sulu Islands where the Moslem population is concentrated.

The Philippines has based its foreign policy on a close alliance with the United States and cooperation with other Asian countries. With the United States and six other countries, the Philippines signed the Manila Pact of 1954 which established the Southeast Asia Treaty Organization (SEATO). The Philippines is also a charter member of the United Nations. The United States maintains military facilities at Clark Air Base and Subic Navy Base, and several lesser installations.

Economy

Agriculture, forestry, and fishing employ more than half of the total labor force and account for over half of all exports. Philippine farming consists of production of food crops for domestic consumption (mainly rice and corn) and cash crops for export. The development of several improved strains of high yielding rice has resulted in high yield per acre. Efforts are also being made to increase production of meat and dairy products.

The country's leading exports are sugar, copra, coconut oil, desiccated coconut, copra meal, canned pineapple, tobacco, and abaca. The Philippines is one of the world's leading producers of wood and wood products. Although the islands lie in a fertile fishing belt, the domestic fishing industry has remained underdeveloped.

Chromite, nickel, and copper deposits are among the largest in the world. But although the country is rich in mineral resources, only a small area has been adequately surveyed and exploited.

Industrial production has expanded and diversified since World War II. Light industries process and assemble food products, beverages, tobacco, rubber products, textiles, clothing, footwear, pharmaceuticals, paints, plywood, paper and paper products, small appliances and automobiles. Heavier industries produce cement, glass, industrial chemicals, fertilizer, iron and steel, and refined petroleum products.

Government programs to strengthen industrial development have included protective import duties and taxes, refinancing of distressed industries, and investment and export incentive legislation.

The United States has traditionally been the leading trading partner of the Philippines although trade with Japan exceeded that with the United States in 1972. Since gaining independence in 1946, the Philippines has received economic and military assistance from the United States as well as flood relief and rehabilitation after the disastrous floods of 1972.

Standard of living

A disruptive factor in Philippine society today is the wide difference between the living standard of the ordinary citizen and that enjoyed by the minority upper class. The average Filipino lives in a rural village composed of nipa huts perched upon stilts and lacking all modern facilities. More than two million such Filipinos are unemployed. About one half of all the farmers are also idle some seven months of each year when lack of rain halts farming. In some areas the use of primitive farming methods results in low farm incomes, and a tenancy system keeps many farm families in debt to landowners and moneylenders.

A comparatively few families own much of the rural and urban real estate. They control profitable businesses including universities and live in palatial Spanish-type homes with many luxuries. They travel widely and frequently invest

in many new industries that grew up under the umbrella of exchange controls, tax incentives, and other forms of a protected market.

Although senior executive positions are generally reserved for those related by blood and marriage, a growing premium on technical skills has encouraged the emergence of more Filipinos into an urban middle class. Young Filipinos are becoming better educated, but the commercial middle class, controlling most of the wholesale and retail trade, remains chiefly Chinese.

Education

Education is highly valued. The Philippines has one of the highest literacy rates in East Asia and the Pacific--about 83 percent. The desire for education is so strong that parents and family members often make great sacrifices to help family members get an education. The Philippines ranks high in the number of college graduates per capita. Nearly a fourth of the nation's budget is spent on education, but the goal of compulsory primary education has not yet been realized for lack of classrooms and teachers.

Religion

The Philippines became the only predominantly Christian country in the Far East after more than 300 years of Spanish rule. Eighty-four percent of all Filipinos are Catholic.

Filipino resentment against foreign domination of the Catholic Church at the turn of the century led a group of native priests to split off and form the Philippine Independent Church that now is the second largest in the islands, although it is only a fraction of the size of the Roman Catholic Church.

With United States administration came also American Protestant missionaries, who built schools and a university. Since World War II, other denominations, such as the Iglesia ni Cristo, a highly disciplined native church, have gained adherents. On Mindanao and in the Sulu Archipelago the Moslem Moros have remained devoted defenders of their faith.

The people

The population of the country has doubled since it received its independence from the United States in 1946. With one of the highest birth rates in the world, the population of the Philippines is now about 44.5 million (1977 est.).

Manila, the largest city, has a population of almost 1.5 million. Surrounding suburbs swell the population to three million. Quezon City, the capital, has nearly one million inhabitants and is part of this greater metropolitan region.

Although the successive waves of Indonesian, Malay, and Chinese immigrants have largely blended to form the Filipino race, important ethnic groups remain apart. Today small Negritos, who hunt with bows and poisoned arrows, are descended from some of the earliest stock that reached the islands. Although the Hugaos and other mountain tribes of northern Luzon have been more strongly influenced by twentieth century civilization, their tribal laws and organization are still in evidence.

The most significant alien ethnic group is the Chinese, who have played an important role in commerce since the ninth century when they first came to the islands to trade. The Moslem culture survives, as evidenced by the presence of a million and a half Moslem Filipinos in Mindinao and in the Sulu archipelago.

Current culture is heavily influenced by three centuries of Spanish rule during which much of the current way of life was established, as it was in other parts of the Spanish colonial empire. In the nearly half century of American administration, American cultural influence affected education, public works, and public administration.

Among the lowland-dwelling Filipinos, who form the bulk of the population, there are great regional differences in the food they eat, how they spend their money, and their treatment of strangers. The Ilocanos from the coast of northwestern Luzon are an adventurous people who settle new frontiers in Mindanao and emigrate to work in Hawaii and mainland America. The Tagalog-speaking folk, who live several hundred miles southeast in the area of

Manila, rarely leave home except as government officials, merchants, or engineers.

Filipinos are characteristically a vibrant and artistically inclined people, fond of gaiety, music, and social gatherings. Great value is placed on social courtesy. They have an uncanny ability to sense sincerity and respond accordingly. As a people they are also very emotional. Most noticeable to visitors is their extremely gracious hospitality.

Despite divisions in their political life, Filipinos are an intensely patriotic people.

The Filipino usually is not shackled by a sense of rigid limitations of his own status in society. Although the opportunities for advancement often are severely restricted, American education has instilled great acceptance of the principle that a poor boy who works hard can rise to the top.

Language

Hundreds of dialects, grouped in more than 150 main language groups, are spoken in the Philippines. The three principal indigenous languages are Tagalog, spoken in the area around Manila (about 60% of all Filipinos speak Tagalog); Cebuano in the Viasyas; and Illocano in northern Luzon.

In an effort to develop national unity, the government has promoted the use of a national language, Pilipino, which is based on Tagalog. Pilipino is taught in all schools and is gaining increasing acceptance, particularly as a second language. English is used as a second language by about 40 percent of the population, especially in business, education, and government.

Less than three percent of the population speak Spanish, although it was the official language in the islands from the sixteenth century until the start of the American occupation in 1898. Spanish is used by the upper class in certain social situations.

The large number of languages and dialects makes it necessary for most Filipinos to speak two or more languages. When speaking to Filipinos, be very distinct and natural. They appreciate beautiful and expressive English in a speaker. There are many differences in English usage and word meaning in the English spoken by Filipinos. (See "Breaking Language Barriers.")

Housing

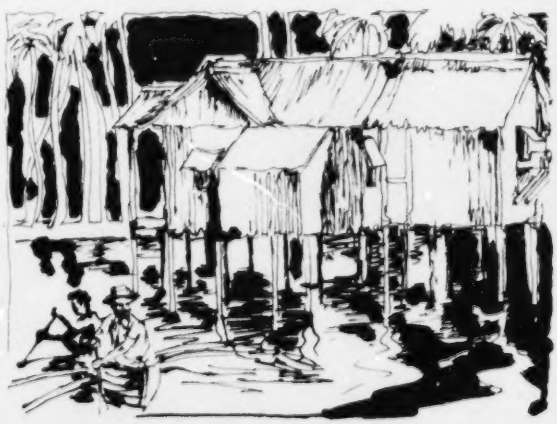
The majority of Filipinos live in bamboo huts b ilt on stilts three or four feet high. These homes have only one or two rooms. The roof may be made of wood or thatched straw. Such homes do not have indoor plumbing. Electricity may be evidenced by a single lightbulb on the ceiling.

There is little furniture. Food is cooked in a wood-burning stove and served on a mat on the floor. Woven mats are also rolled out to sleep on. Because no refrigeration is available, food is purchased daily in these communities.

Water may be carried from a public well nearby. A certain area near the well is often designated as the "public bath." This is where people go to "bathe" by pouring water over their bodies while still wearing their clothing.

Slums do exist in larger cities, but most of the lower class families, who live in the homes described above, keep their homes neat and clean and are themselves very clean in their personal habits.

The growing middle class evidences a higher standard of living in its homes. The houses are made of wood or plaster. The homes are small but have several rooms. Indoor plumbing and electricity are common.



The houses are furnished more like Western homes. Stoves are used for cooking. Refrigerators are less common, so a middle class family would probably purchase food daily.

Health and medical facilities

The medical services offered in the Manila area are reliable and the water supply is generally considered safe for drinking. Do not drink untreated or unboiled water outside of Manila.

Superficial skin infections are very common in the tropics. Even a small wound should be treated with a disinfectant and covered with a dressing.

Recreation and entertainment

Filipinos enjoy relaxing together, and they entertain themselves by singing and dancing. Cock fighting with betting is extremely popular. Volleyball, soccer, basketball, baseball, bowling, and jai alai are also enjoyed.

The arts

Arts in the Philippines reflect the nation's blending of cultures. Artistic expressions range from the primitive to the ultramodern, with many regional variations. Most Western art forms developed under the Spanish and American administrations, but were adjusted to Philippine tastes and lifestyles.

Folk culture thrives, and it is in these rural and local traditions that many modern artists seek to express a national identity. Wood carving and sculptures in marble are among the crafts of some island groups.

Filipinos have a rich folklore tradition, which has been preserved in literature and in music. Many traditional songs and dances have been preserved or reinterpreted today and are presented by numerous dance and song groups. Some of these groups, such as the Bayanihan Dance Troupe and Filipinescos, have performed not only in the Philippines but also in other countries.

The Philippine Cultural Center in Manila was inaugurated in 1970 to encourage interest in the heritage of the Philippines, with emphasis on painting, sculpture, and the performing arts. The Folk Arts Theater, Meralco Theater and the Phil-Am Auditorium share renown in the field of Philippine and foreign expository arts.

Philippine-American relations

Americans usually feel at home in the Philippines. Visitors note that English is the language of government, business, and education; that Filipinos share with Americans a casual and easy friendliness; and that they value the material symbols of success. Filipinos have a taste for American goods acquired during the United States' administration. These facts lead Americans to assume that the Philippines is really a Far Eastern version of the United States. This publication discusses primarily the differences that make the country unique.

Nationalistic sentiment and sensitivity to American patronage is especially strong in areas around U.S. military bases, among students, and in intellectual circles. Filipinos are likely to view Americans as being unaware of responsibilities and obligations, insensitive to feelings, aggressive, and unwilling to accept established practices.

Even so, Americans are generally well liked and the American lifestyle is emulated. Older Filipinos express gratitude for the United States and its influence. A common greeting for all Caucasians is the familiar "Hi, Joe!" popularized during World War II.

Communicating in the Philippines

As you anticipate an experience in a culture different than your own, you no doubt expect certain communication problems. The mistake most of us make is to assume that our problems in communication stem only from language differences and that the problem can be resolved by appropriate language training.

However, verbal communication comprises only a portion of the total communicative process. There is mounting evidence that nonverbal cues, which are often too subtle to even be conscious, often communicate far more than words. So, considering communication in a broader sense, the difficulty is not limited to a verbal language barrier. Communication involves ideas, images, and symbolic meaning. Communication problems arise when life experiences and cultures of the communicators are not the same.

The sections that follow will cover the following important facets of communication:

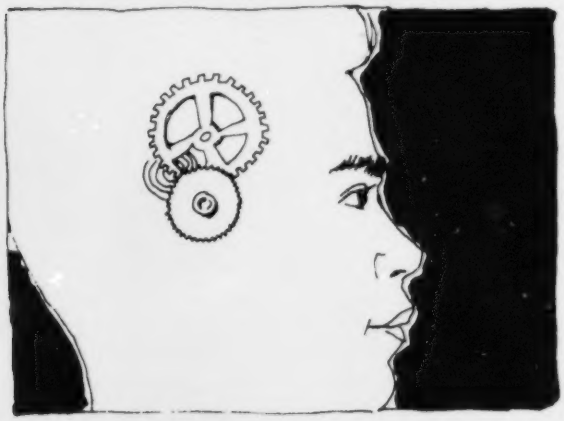
* How and why people think and act the way they do
* The language itself
* Nonverbal communication
* Behavioral do's and don'ts
* Making daily interactions easier for you and the Filipinos

A people to get to know

Apart from "places to go and things to see," there are "people to know" in the Philippines. Communication goes much deeper than language. Behaviors, ways of thinking, and manners of living also relate to communication.

The Philippines is a country of such diverse cultural, racial and linguistic units that it is impossible to describe a truly national character. All Filipinos do not behave in the same way. Those in the large cities, who are well educated and wealthy, tend to have more Western attitudes, while those in the rural barrios tend to maintain their native orientation.

There are many superficial similarities to American life in the Philippines, particularly in Manila, where government institutions are patterned on United States models, where English is widely used, and where Filipinos themselves identify with American standards of behavior.



Actually, Philippine government institutions do function differently than does the government of the United States, and business is conducted with enough variation to be confusing to an American visitor. Outlooks and reactions differ from those which an American might expect. Although some values and patterns of living unite Americans and Filipinos, the people of the Philippines do have their own distinct culture and are not simply an Asian version of American society.

In every culture certain feelings or assumptions influence how the members of that culture act and determine what value they place on certain things and ideas. Descriptions of these feelings and assumptions are here called themes.

Themes are a way of discussing a culture by using examples of behavior and attitudes. For example, North Americans seem to believe that the most admirable trait is to do well in business and become wealthy. This theme is illustrated by the fact that Americans treat the wealthy men of their communities with the greatest respect. On the other hand, the Asian cultures seem to believe that the most admirable trait is wisdom, and they respect those who are older and wiser, or who are better educated.

Knowing the characteristic assumptions of the culture makes it possible to predict how the

members of that culture will act in situations that involve the theme. For instance, North Americans are a future-conscious people. They believe that promptness is very important and that tardiness is an indication of indifference and inefficiency. A Latin American, whose concept of the importance of time is quite different, may be confused by the North American who always seems to be in a hurry, who expects others to be on time for appointments, and who apologizes for being a couple of minutes late.

The themes that follow describe subtle characteristics of the Philippine culture which often are not readily apparent to the short-term visitor. But an understanding of these themes may help assess the Filipino temperament, even if you never see these themes in overt action.

A special exercise is used to illustrate these themes. First, a likelike situation is presented in which a person like you is in a position that could prove frustrating or embarrassing. Inherent in each situation is an underlying way of thinking or doing (a theme) that is part of the Philippine culture. As you read each incident, identify the theme. Try to imagine the other circumstances in which it might occur.

Next, the theme will be discussed as it relates to cultural concerns. Finally, another situation and a variety of possible reactions will be described. Using what you have learned from your study, you are to choose one reaction. The various alternatives are then discussed.

Several significant, general cultural themes found throughout the Philippines have been chosen. As you understand and apply these principles of communication, you will adjust to other situations more easily.

Theme 1

Alike yet unalike

Mr. Hawkins wa. visiting the Philippines with an international Christian organization. In some of the cities where his organization had established schools, it was arranged for him to speak to members of the community in a public meeting.

At all the meetings he was received with great warmth and hospitality, and had been listened to with attention and interest as he spoke of the common Christian heritage of the Philippines and the United States as a means of introducing the work of his organization.

But when he reached Davao City, Mr. Hawkins noticed a large segment of the crowd was openly bored, and many were whispering to each other and laughing.

Mr. Hawkins finished his talk somewhat sooner than usual and asked his Philippine associates about his failure to elicit a response from his audience.

Although the Filipinos assured Mr. Hawkins that his talk was very well presented and well received by the audience, he thought to himself, "It just seemed like I was speaking on a subject totally foreign to them. What could I have done to have had better success?"

Nationalism in a culturally diverse society

Actually, Mr. Hawkins was addressing his audience on a subject that was essentially foreign to them. Although over 90 percent of the Philippine population is Christian, there is a concentration of Moslems in the southern islands. These Moslems are very careful to maintain their separate identity and so would be eager to avoid any overt Christian association. It so happened that a large segment of Mr. Hawkins's audience was Moslem, and so had little in common with his subject. As a matter of fact, some may have been deliberately rude to express their disinterest.

Although in most other Philippines communities his subject would have been appropriate, Mr. Hawkins erroneously assumed that all Filipinos share common bonds of Christianity.

The Philippines as a nation is an amalgamtion of such divergent cultural communities that virtually no cultural stereotypes are universal. One must, if he is to relate to a specific community, relate to them on an individual and rather isolated level.

Often the only thing that two cultural communities in the Philippines may have in common is the foreign influence--English and Christianity. Even their everyday languages will not be the same.

The Philippines is a unique blend of Eastern and Western cultural influences reaching into every aspect of society. Major Oriental foundations are Malayan, Chinese, Hindu, and Moslem; from the West come strong Spanish and American influences. The rest is an intense hybrid society which often appears dangerously simple to the outsider.

After centuries of such interaction these factors have become extremely complex. Racially and linguistically, Filipinos are basically Malayan with significant mixtures of Spanish, Chinese and American. A mixture of these cultures can be found in attitude patterns, social groups, and social values. On the surface it is seen in music, art, dress, customs, and festivals.

However, the observer must realize that overt expressions of Filipino society often have very different underlying motives and factors. In religion, for example, Roman Catholic beliefs and rituals rest on a foundation of folk beliefs in environmental spirits and pagan practices. Whereas the Filipino will profess adherence to Christian morality as a concept, his behavio is

more likely to reflect traditional Filipino expectations of marital infidelity.

American influences may be seen in government, mass media, education, and the widespread use of English. Though many well-education Filipinos have been profoundly affected by American values, the basic Filipino cultural experience is still dominant, even when it is not obvious. For example, a man who listens to Western-devised promotional advertisements may still plant rice by hand and believe in the efficacy of healing through the use of folk remedies rather than modern medicines.

Filipinos feel strong regional loyalties. Although some of these regions have been stereotyped (Ilocanos are hard working and intelligent, Tagalogs are intensely nationalistic, Visayans are internationally minded and dress expensively), Filipinos are very proud of their regional identification. They generally resist surrendering the use of their own language in favor of the movement to nationalize the Pilipino language.

Yet in the midst of all this diversity and cultural pride, nationalistic feelings run deep and quite often transcend any regional differences, especially when foreigners are present. Perhaps because they were the first Asians subjected to Western colonial rule and subsequent independence, Filipinos have rapidly

developed modern nationalism.

Although some intellectuals and students believe that Americans have exploited the Philippines, militant activity is unusual, especially under martial law. However, nationalistic attitudes are not uncommon and may be verbally expressed with much feeling.

Nationalism does not often follow reason, so when nationalism is encountered in the Philippines, it will usually be of little use to attempt to counter it with rational argument. Filipinos are their own critics and do not appreciate criticism from foreigners. As with all nationalities, they would prefer to have Filipinos be their leaders and business superiors.

Time to test yourself

You are making a second trip to the Philippines. The previous year you had helped to select a new branch coordinator for the Legaspi branch. You had enjoyed your interview with the man who filled the position, Mr. Anderson, and are interested to learn how the Legaspi branch is progressing under Mr. Anderson's leadership.

So you are greatly surprised when you ask the Luzon district supervisor, Mr. Rosario, how the branches are doing in his district and hear his reply:

"All the branches are doing well except for the Legaspi branch. We're having some difficulty there. Since Mr. Anderson has been the branch coordinator it has been just standing still."

You attend a district council meeting where several men are being considered to replace Mr. Anderson as branch coordinator. Among those discussed there is no one man who is clearly qualified, but the council members seem anxious to replace Mr. Anderson.

You have been told that the reason they want the change so much is because the employees of the branch would rather not have an American supervisor.

The council selects Mr. Lemias, a Filipino employee in another district, and then asks your opinion. What do you say?

1. Since no one is qualified among the regular branch employees, you suggest they leave things as they are until someone gets enough experience to qualify him for the position.

2. You decline to reply, but show your disapproval of the action through your obstinate silence.

3. Realizing it is not the individual that is a problem, but the fact that Mr. Anderson is an American, you congratulate the council for a wise decision.

SEE BELOW FOR DISCUSSION

1. Although you may have skirted the issue of nationalism, you have also ignored the needs of the branch employees. Their true and somewhat obvious motive is fostered by nationalism--they simply do not want a foreign leader. The employees themselves may be particularly sensitive about having an American supervisor and would probably follow a Filipino more willingly, even if he were less qualified.

2. Although you may object to the action of the council, you will cause ill feeling by showing your disapproval so obviously.

3. You are aware of the somewhat irrational and emotional nationalsim which is the basis of the council's attitude. Therefore you are wise to comply with their desires if it is feasible, for it is very likely they will communicate much more easily with Mr. Lemias than with Mr. Anderson.

Theme 2

I want my privacy

Debbie lived in an apartment in Los Angeles. She and her husband, Phil, became friends with a young Filipino couple who lived in the same building. Cristina and Amando had lived in the United States for three years. Debbie and Phil enjoyed talking with them about their life in the Philippines and the differences and similarities they saw in the two cultures.

When Debbie's first child was born, her mother had visited for two weeks. When she left, Debbie confided to Cristina, "I love my mother, but I must admit I was relieved when she left. I wanted finally to be alone with the baby and to care for her the way I wanted to. I also missed the privacy Phil and I were used to.

She wondered why Cristina had seemed so surprised to hear her talk about her mother in this way. Then one day Cristina told her, "I am thinking of going to work again, and we've invited my mother to come over from the Philippines to live with us and take care of my two boys."

"Why don't you leave them at the day care center?" Debbie asked, adding, "Or you could hire a babysitter."

Cristina replied, "I think you Americans feel differently about your families. We're looking forward to having my mother with us. We love her and want to have her near, not because it's a duty, but it just seems the natural thing to do."

The individual and the family in society

Americans feel a close bond to a relatively small family group consisting of parents, grandparents, brothers, sisters, uncle and aunts, and a few cousins. The Filipino extends his circle of family responsibility not only to immediate family members, but to a much wider range of second and third cousins, distant "aunties," and many more in-laws of one kind or another. Many Filipinos create further bonds with ceremonial relatives--godfathers, compadres, and sponsors at weddings and other ceremonies. The Filipino finds much of his security, emotional satisfaction and social activity within the extended family unit and among some intimate friends, toward whom similar loyalties are devoted.

No other social unit surpasses the family in the sense of devotion, duty, loyalty, and solidarity that unites its members. Within this group there is a tight-knit sense of obligation, trust, and interdependence. The family is considered more important than the individual and there is also an emphasis on maintaining goodwill and extending a sense of security to all members.

In the Philippines a large part of the business and industrial world is based on family ownership. Many handicraft items and small articles for the home are made at home by families. Such products include seashell jewelry and house ornaments, wood carvings, and woven items such as place mats, rugs, floor mats, and storage boxes. In politics family support of the politicians is pronounced.

Family interaction is among the least formal in Asian society, and a great deal of emotion is displayed. Social events are usually family affairs, often centering on birthdays or similar family occasions. (Social events are also largely centered in the barrios or neighborhoods. Barrio parties and dances are common.)

Although this family-centered outlook is changing with greater urbanization and industrialization, the Filipino family continues to provide great stability in Philippine society. It provides personal security when no other security is available and it is the focus of some of the most important Filipino sentiments and values.

Time to test yourself

You have been asked to see that a number of persons be hired to fill vacancies on a building project underway in the Philippines. The vacant positions will require well-trained, experienced workers.

A very competent Filipino project director has already been appointed and is doing a fine job. In talking over the vacancies with him, you get the definite impressi - that he would like to take care of the hiring himself, even though you have indicated that you had planned to do it.

What do you do to insure that the best people available will be hired?

1. Being familiar with the feeling of obligation to family in the Philippines, you decide to hire the men yourself and avoid the possibility of all the vacancies being filled with relatives of the project director.

2. To avoid problems, fire the project director and take over the position yourself.

3. Make sure the project director understands that the vacancies must be filled with well-trained experienced men. Then let him go ahead and hire whomever he wants as long as they meet the job requirements.

SEE BELOW FOR DISCUSSION

1. You're right to be concerned about the project director's hiring nobody but relatives. However, he apparently is competent and efficient and as such he will probably make sure that the men he hires are capable of filling their assignments. If you insist on hiring the men yourself, you may in effect be questioning his ability to do his job.

2. This is obviously uncalled for.

3. As project director it is his responsibility to do the hiring. We have already been made aware of his competence, so it would probably be best to trust his judgment and let him go ahead. It is true he may hire some of his own family members. However, if he understands the necessity of well-trained, experienced workers, he will demand this from his relatives as well as from others.

Theme 3
None of your business

"Are you all moved into your new apartment now?" Teresita asked.

"Yes. I think I'll like it a lot," Sylvia replied.

"What do you do when you finish work?" Teresita continued.

"Oh, lots of things." Sylvia was becoming annoyed.

"And does your family approve of your living alone?"

"They don't mind." Sylvia searched for a way to end the conversation quickly. "Excuse me, I must help this customer," she said, and hurried to the front of the bank.

Sylvia had been at work only two days since she transferred from the United States' offices. She was doing the same type of work she'd done in America, but she found that occasionally some variations had been made in the Philippines branch procedures.

Sylvia was glad to learn the new techniques and have errors pointed out, but it seemed to her that every time Teresita, her supervisor, talked with her about a problem, she ended the conversation by asking personal questions.

"I hardly know her, and here she is prying into everything I do," Sylvia thought angrily. "I'll just have to tell her next time that it's none of her business."

Pakikisama

Sylvia was upset by the questions Teresita asked her because they were, she thought, too personal. Actually, by asking such questions Teresita meant to show her concern for Sylvia.

Filipinos value highly pakikisama--the art of smooth interpersonal relationships. Ideally one accomplishes his purposes without conflict, direct confrontation, or injury to another's amor propio.

Amor propio refers to the Filipino's extreme sensitivity, individual esteem or dignity, and fragile sense of worth. Each Filipino sees another as a very sensitive individual who can be easily offended.

One way Filipinos attempt to minimize hurt and unpleasantness is by inquiring into another person's private life. After giving some form of criticism, the Filipino boss may follow with questions about an employee's family and personal affairs. This relieves the employee and makes him feel he still belongs and is accepted. Sometimes a "personal" question is asked merely as a matter of courtesy--a hotel clerk, for example, may ask a guest "Where are you going" every time he leaves the hotel. Such an inquiry is simply a formality and carries no more significance than the American question, "How are you?"

Sylvia objected to the questions Teresita asked because her American culture had taught her to value the privacy of others and she had learned to view such inquiries as an invasion of individual privacy. Her Filipino supervisor, on the other hand, was concerned about protecting Sylvia's amor propio by reassuring her in this way.

Amor propio always involves an acute awareness of social status and social acceptance as well as the perceived need by every Filipino to be appreciated as an individual. As a result, he will fear making or admitting mistakes and demonstrate extreme hospitality.

Pakikisama dictates that frankness and outspoken expressions are rude and uncultured. The Filipino is not evasive, but will veil his true feelings in order not to hurt or be hurt. He may verbally agree, while keeping reservations to

himself. Especially with authority figures, he may say what he thinks the other person wants to hear. He may make a concession to a group in order to avoid disharmony. He wishes to avoid the direct and painful confrontation of disagreement and outspoken argument. Above all, he desires to avoid showing negative feelings or losing his temper.

An American observed that often, even among good friends, the Filipino does not hold out in an argument as an American is inclined to do. "One gives in, concedes, agrees. The unpleasant truth is withheld, the objection is made pleasant by at least qualified assent. It is a matter of choosing which is more important--a smooth exchange or a technical exactness."

As a result, a Filipino may express negative feelings about a proposed action but a few weeks later his enthusiasm may disappear. During the meeting he may have agreed, even though he had reservations about the proposed action. An American may also be confused when people make promises they cannot fulfill or when employees assure them that they understand instructions when in fact they do not.

To insure that a person's amor propio is not damaged, a third party who can be trusted to speak frankly is an important intermediary. The go-between is often used so that parties to a potential negotiation can know whether agreement can be reached before they face each other.

It should be noted that this theme applies principally to private conversations and in most formal public and business encounters. One will see feuding and fighting within families, unpleasantness in politics, and a press that can be rather vicious. But the encounters between individuals stress harmony and consideration for the feelings of others.

Time to test yourself

Your Filipino secretary assures that she understands your instructions and will type the report according to your specifications. When she turns it in to you, several errors and omissions are evident. What do you do?

1. You show her the errors and say, "Didn't I tell you to do it this way? Why didn't you tell me you needed more clarification?"

2. You show her the errors and say, "Perhaps I forgot to mention...."

3. For fear of offending her, you do not mention the errors to her. You make the corrections yourself or ask another secretary to make the changes.

SEE BELOW FOR DISCUSSION

1. To point out a mistake in such an abrupt manner would cause the secretary great embarrassment.

2. This is a more diplomatic way of drawing her attention to the errors. You would not be as likely to hurt her feelings if you give her the benefit of the doubt. She will be happy to make the needed corrections without being made to feel inadequate.

3. This would not be fair to you or to your employee. There is a tactful way to point out faults. See #2.

Theme 4
Utang na loob and Hiya

Mr. and Mrs. Clifford were attending a fiesta with some Filipino friends. Many people were in the streets celebrating.

As they were entering a restaurant, shouts and laughter drew their attention to a crowd nearby. A man was picking himself up from the ground where he had apparently fallen when the bicycle he was riding crashed into a fruit stand.

What surprised Mr. and Mrs. Clifford was that the bystanders offered no assistance to the fallen bicyclist, and were in fact laughing as they watched his predicament

Mr. Clifford commented to his Filipino host on the inconsiderate attitude of the crowd.

"It may appear unkind to you," his friend explained, "but actually they are being kinder to him by not offering their help."

"But how could that be?" asked Mr. Clifford.

Reciprocity and the sense of shame

The Filipinos who are laughing at the unfortunate man are being especially kind, because they are not placing the bicyclist under obligation to them; also, by laughing they do not cause him to suffer shame.

In the Philippine rural culture especially, personal security is very dependent on the assurance that other people will help when necessary. So great emphasis has traditionally been placed on reciprocal obligations.

Utang na loob refers to the debt of gratitude or obligation incurred when one Filipino aids another, whether the aid is wholly voluntary or specifically requested. For example, a debt may be incurred by a Filipino if his friend finds him a job, helps finance his son's education, or donates food during a family crisis. These obligations are taken seriously, and the person who is careless in remembering his obligations is looked down upon and is said to have no sense of shame ("walang hiya").

How one's actions appear to others is extremely important in Philippine society. Hiya is the painfully uncomfortable feeling that accompanies awareness of performing a socially unacceptable action. It is the most powerful social sanction on the behavior of the Filipino. It involves a feeling of shame, embarrassment, alienation, and inferiority. It is acutely distressing and very serious. It is a great insult to tell a Filipino he has no shame.

This sense of shame is related directly to the theme of reciprocity and that of pakikisama (See Theme III.) Failure to repay a debt of gratitude always results in hiya, and it is hiya that makes smooth interpersonal relations so very important.

The Filipino avoids hiya by making excuses for his failures and by being tactful in his dealings with other people. Likewise, innovation and change are great gambles, since mistakes and failures result in hiya for the whole family as well as for the individual. (Games of chance and betting on sports events are common, however.)

The Filipino who receives help from another is morally obligated to repay the service with a different and perhaps greater service, or suffer hiya. Repayment may encompass many acceptable forms. But money is never used as a means of repayment. Even if the aided person can never repay the service, he must at least recognize and admit the debt. Between equals, this principle of reciprocity involves a sort of one-upmanship.

It should be noted that Filipinos enjoy doing favors for friends without concern for the formal debt relationship. Americans and other visitors are generally not expected to enter

into this system of reciprocal obligation. But the Filipino is more likely to see an obligation involved in his relationships with other people, and he is relatively more embarrassed when he finds himself unable to repay obligations when he feels the occasion demands it.

Time to test yourself

Mr. Gonzales has given a job to Mr. Salamanca's son. The boy is using his earnings to finance his university education.

Mr. Gonzales, in addition to running a small paper processing plant, also holds a position in the city government. However, it is well known by his constituants that he is not an honest public servant and often uses his public office to gain a personal business advantage.

Elections are coming up and Mr. Gonzales is running for office again. When he goes to the polls to vote, what will Mr. Salamanca do?

1. He will vote for Mr. Gonzales, since he feels indebted to him for helping his son.

2. He will talk to Mr. Gonzales prior to election day and obtain an assurance that Mr. Gonzales intends to be honest and more effective if elected again. Thus assured, Mr. Salamanca will vote for Mr. Gonzales.

3. He will vote for Mr. Gonzales's opponent, whom he trusts will have more integrity in office.

SEE BELOW FOR DISCUSSION

1. Exactly. If someone is owed a "debt of gratitude," one does not forget about it. Mr. Salamanca could not refuse Mr. Gonzales his vote at this time when he needed Mr. Salamanca's support.

2. The theme of "Right and Wrong," which is discussed briefly on page 19, introduces a difference in point of view between Filipinos and Americans regarding what is "right" or "acceptable."

3. No. Mr. Salamanca will support Mr. Gonzales, who has a sort of "paternalistic" interest in Mr. Salamanca's family because of the help he gave the son.

Other cultural themes

Bahala na

A generalized sense of fulfillment and confident hope has been built into the American culture for over two centuries. American ideals teach that everyone can achieve success through hard work and that man can overcome his environment and his heredity. Americans admire action and energy in working and look for a visible production from their work and the practical application of their ideas.

Americans are, in fact, incurable optimists. They believe that things will surely get better--if they only plan and work for a better future. Any of their problems can be solved, they believe, if enough money, effort and technological know-how are applied to them.

But the average Filipino sees his circumstances as something to which he must adjust. What will happen, will happen. Bahala na ("God wills it") describes this nonrational but optimistic fatalism which emphasizes patience, forebearance, and cheerful compliance.

The Filipino believes that he has little control over what happens to him. He believes that success is due to luck, not effort. He reacts to situations beyond his control (typhoon, epidemics, crop failure) with a smile and hope; he is ready to accept and bear the consequences of life with patience and endurance. Such expressions as "never mind," "it doesn't matter," and "it was my fate" are common reactions to problems that arise.

Some Filipinos evidence this fatalism by lack of initiative and foresight and by retaining some old beliefs in spirits and ghosts.

They may fail to keep promises and appointments yet look to more powerful people or supernatural forces to provide. They play games of chance and gamble and may expect an influential relative or friend to resolve a problem.

However, an increasing number of modern Filipinos are making an effort to improve their standards of living, principally by taking advantage of increased educational opportunities.

Right and wrong

Although concepts of morality and ethics are much the same in the Philippines as in the United States, certain contrasts in standards of "ethical" behavior do exist.

According to American religious tradition, "right" and "wrong" behavior is thought of as a part of the relationship between an individual and the Divine. Theoretically, punishment or rewards are according to divine judgment. The individual may see certain behavior as "sinful" and feel guilty if he has sinned.

To most Filipinos, however, religion is less specifically related to daily behavior. What is "correct" behavior is more likely to be defined by tradition, and much more related to family and other reciprocal obligations mentioned previously. Failure to measure up in terms of family expectations, traditions, and honor produces feelings of shame. (See Theme IV.)

Attitudes toward work, thrift and worldly pleasures are not so readily classified as sin, whereas lack of respect for elders or refusing help to parents or a needy relative would cause the wrongdoer to feel shame.

Another fact of Philippine culture that many Americans find disturbing is the apparent "corruption," particularly in the form of influence buying, which seems to be widespread and a common part of life for nearly every person dealing in public services and in other levels of society as well. It is not uncommon for many complications in business and government bureaucracy to be speedily resolved by payment for favors.

Such practices are the result of long historical and cultural development. During their colonial period, the Spaniards were, for the most part, interested only in how much profit they could make, by whatever means. Most

Spanish officials were paid little and were expected to make up what they needed by whatever method they found effective. Most took advantage of corrupt practices such as bribery and extortion.

In much the same manner many Philippine officials would be considered corrupt by American standards. Such methods, which would be greatly condemned or even considered illegal in the United States, have become so widespread in the larger urban areas of the Philippines that many companies and organizations hire men whose sole responsibility is to make operation easier by "taking care of" officials who might pose problems.

Family relationships

Dating and courtship practices are becoming increasingly Westernized in the Manila area, but for most Filipinos the traditional "date" is chaperoned--usually by a mother or sister. Often the boy merely comes to the girl's home, where they converse while the family listens in. The couple is not left alone until they are engaged; then they are allowed a few dates alone. Often the boy will not kiss the girl until they are engaged or even until they are married.

The emphasis on family makes marriage an important institution. Divorce is not legal in the Philippines, and this sometimes leads to separations and common-law marriages. But generally, marriage is considered a permanent contract. "Marriage is forever," said one woman. "We believe that we have to live together for life, even if we find ourselves 'incompatible' as in the American divorce terminology."

In the very exceptional case of a public marital breakdown, the social stigma is much

more likely than in the United States to be directed toward the woman, "who didn't try hard enough to make it work."

In the Philippines women enjoy relative equality with men. They have important positions in government, business, and industry. Many of them work while raising a large family. Among the rice planters, women work alongside their husbands.

The woman is the treasurer of the family. The husband gives her his paycheck and doesn't have much to say about how it is spent. The wife also makes the decisions about domestic affairs, discipline of the children, and household purchases, although she consults with the husband on all major decisions.

Nevertheless, the woman respects the man's decisions and feels it her duty to serve her husband and children. Extramarital relationships on the part of the man are an accepted part of Philippine life. The wife is expected to be faithful to her husband regardless of the pain he he may bring her through his infidelity.

When is wave goodbye a wave goodbye?

Although there are many modern American influences in the Philippines, you should not expect Filipinos to act or react like Americans. Since English is so widely spoken in the Philippines you may feel quite confident that you will have no difficulty communicating. It is true that the language itself will not be a great stumbling block. Likewise, from frequent contact with Americans many similarities to the United States culture have evolved.

But because of the mixture of races and a basically oriental cultural heritage, you may find some of your natural communication cues being misunderstood or misinterpreted. Of course Filipinos are very tolerant of the ignorant faux pas of foreigners. Still, you are more likely to be accepted by the people of the Philippines if you conform to some of their more important customs. Effective intercultural verbal and non-verbal communication includes the following:

Greetings

When greeting someone for the first time, a friendly, informal feeling should prevail. Questions may be exchanged about the family.

The everyday greeting for acquaintances is a handshake with men and women and occasionally a pat on the back for men. When one greets a young person, he should allow the child to show him respect rather than assume the child's level. It is common for a child to show respect for an adult by pressing the hand of the adult against his forehead. Older people should be shown special respect, and it is important to let them take the lead.

Visiting

Most American social customs are acceptable. Hospitality is an important part of life. Guests are expected to be relaxed and enjoy themselves. When visiting a family home, a guest should be tactful and full of concern. Filipinos respond best to genuine love and concern expressed in a very open and compassionate manner.

It is very common for the visitor to be offered a soft drink and soda crackers or cookies (often provided at a financial sacrifice to the family). To refuse these refreshments would offend the Filipino hosts.

At home, questions are usually directed to the father. The word "hostess" should not be used. Eating heartily is the surest way a guest can compliment a meal.

One should not criticize or tease a person, his family, or an established institution.

Gestures

To beckon someone, the palm is turned down and fingers waved. When you wish to call someone at a distance, this gesture may be accompanied by a hissing sound. The gesture and hissing are used to hail a taxi, jeepney, or bus and to signal the driver when you want to get off.

The gesture sometimes used in the United States to beckon someone by curling the index finger toward you carries vulgar connotations in the Philippines.

Eating

The basic meal among the less wealthy families consists of rice, a vegetable, and fish. Middle and upper class families also eat rice with a greater variety of vegetables and meats (beef, pork, etc.). They eat more fresh fruit as a dessert.

Most Filipinos eat with their fingers. The use of utensils is more common in metropolitan areas.

Interpersonal communication

Filipinos must be appreciated as individuals. If you do not accept them as individuals, you will find that they say they are too busy or too poor to help you. Show your appreciation for the Filipinos by not being judgmental and by taking time to sit and talk with both adults and children.

The Filipinos make every effort to maintain their reputation as an especially hospitable people. In turn, you should make every effort to be polite and hospitable toward them. They will accept you as part of the family as soon as you are friends. Filipinos want you to like them and enjoy yourself. Be relaxed and have a good time.

Although the Filipinos are very hospitable, they are also very sensitive. Because they accept you so generously, violations of that acceptance are painful and serious. In face-to-face relationships, do not criticize a Filipino's work, impugn his family honor, ridicule his appearance, tell him to do something that he already intends to do, or tell him how to do something that he already knows how to do. Never severely criticize, tease, shame, or use sarcasm, for Filipinos are perceptive and easily hurt. While Filipinos do a great deal of teasing among themselves, they have difficulty in judging the remarks of an outsider made in jest.

In public meetings the handling of criticism is easier but still difficult. It is best to arrive at an issue indirectly without pointedly confronting the person being criticized.

Breaking language barriers

If you cannot speak another person's language, you are terribly handicapped in communicating with him. Because language is the most important communication tool in any society, it provides great security when entering a new culture.

In the Manila area, English-speaking visitors will find that it is unnecessary to learn a different language in order to ask assistance, read signs, and interact in other ways with Filipinos who have frequent contact with tourists and other English speakers. But the farther one gets from the tourist-oriented areas, the less English is used. In the provinces, very few people speak English.

A foreign visitor will find different pronunciation of English words. For most people, this problem is quickly resolved with a little concentration and ear-training.

Along with this, a different choice of words may be used to convey an idea. A Filipino will make an "ocular" inspection rather than a "visual" one. Instead of saying "just a minute," he'll say, "wait a while," and a "single" girl is termed "negotiable."

Differences in word order and meaning frequently are the result of the Filipinos' fitting English words into the grammatical structures of their own native languages or their direct translation of English slang and idioms. For example, someone who is "dressed to kill," meaning well-dressed, may be described as "ready for his funeral." Or an employee who "butters up" his employer to get special favors is said to have "oiled" his employer.

Some confusion may result if the visitor does not keep in mind that Filipinos and Americans will not choose to say the same things in a given situation. Americans are generally very direct in their approach to other people. They consider being forthright and outspoken a sign of honesty. They comfortably choose to speak frankly and directly and do not feel that they are being unpleasant if they try to make themselves clearly understood.

The Filipino, on the other hand, stresses the importance of making communication a pleasant experience. He actually avoids clarity if he thinks it might offend, or agrees with a proposal at the time even though he knows he cannot comply.

This difference in the method of communication is a real problem, and it is further complicated by the use of differing gestures, intonation, etc. Until the American can learn to read some of these nonverbal aspects of communication, he should remember that although the Filipino says "yes," he likely means "possibly" or even "no."

In case you find yourself in an area where communicating in English is not possible, the following Tagalog words and phrases may be helpful:

ENGLISH	TAGALOG
Hello	Helo, hoy, kumusta
Goodbye	Paalam na
Please	Kung maaari sana
Thank you	Salamat sa iyo
You are welcome	Walang anuman
Pardon me	Ipag paumankin mo sana
Yes	Oo
No	Hindi
I do not understand	Hindi ko naintindihan.
	Hindi ko maunawan
Do you understand?	Nauunawaan mo ba?
Will you please help me?	Maaari mo ba akong matufungan?
Where is...?	Saan ang...,
	Nasaan ang...
a toilet	Palikuran, kasilyas
a doctor	Doktor, manggagamot
a hotel	Otel
a bank	Bangko
a restaurant	Restawran, kainan
a policeman	Pulis, alagad ng batas
a drugstore	Parmasya, botika
a store	Tindahan
a hospital	Ospital

Sign language

An excellent way to orient yourself in a new culture is to become familiar with the signs you see. In the Philippines, many signs are written in English, especially in the area of Manila and in other tourist centers. To encourage the use of Pilipino as a national language, more and more signs are appearing which are written in Pilipino. The following are examples of terms used for signs that should be recognized:

ENGLISH	PILIPINO
Restroom	Palikuran, kasilyas
Men	Lalake
Women	Babae
Do not enter	Bawal pumasok
Entrance	Pasukan
Exit	Labasan
No smoking	Bawal manigarilyo
Bus stop	Hintuan ng bus
Beauty salon	(generally in English)
Barber shop	(generally in English)
Bank	Bangko
Post office	Tanggapan ng koreo, Pisinang pang koreo
Train station	Himpilan (Estasion) ng tren
Bus station	Himpilan (Estasion) ng bus
Drugstore	Parmasya, botika
Market	Palengke
Church	Simbahan

Plaid pants, sport shirt, hat, camera, and shades

You are dressed in your "travel duds" and plan to buy a beautiful wood carving before you fly home. Sound exciting? It should be. However, if you are unfamiliar with the best means of getting around town, you may spend a lot of unnecessary time and energy getting to a place that sells wood carvings.

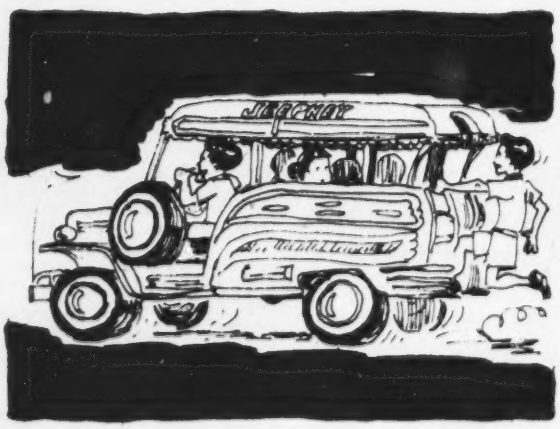
There are differences in many aspects of Philippine life. A glance through this section will help you plan your time and avoid harrassment by "the little things."

Transportation and communication

Taxis can be hailed from the street or called by telephone. Some buses have wooden seats and are very inexpensive. On these buses there may be no regular loading or unloading points. Comfortable air-conditioned buses travel regularly between Manila and Baguio.

Jeepneys, vehicles built on jeep frames, carry from six to eleven persons and are used more often than buses for intracity travel. Another common mode of transportation is a "tricycle"--a motorcycle with a passenger cart attached. In rural areas a two-wheeled horse-drawn cart holds three or four people.

Trains offer first, second, and third class travel. Heavy monsoon rains make highways expensive to construct and maintain, so travel by automobile is restricted by the limited number of roads.



The Philippine Air Lines makes scheduled flights throughout the Philippines. Boats are often used for inter-island travel. They are inexpensive, but are very crowded and often carry chickens, pigs, fresh produce, etc.

Local telephone service is available but is unreliable in many areas. Long distance service to the United States, however, is excellent. Most Filipinos own a radio or television.

Clothing

The Philippine climate is mostly hot and humid, which can cause mildew damage. Lightweight clothing is worn all year. Coats are almost never worn by Filipinos.

The dress in the Philippines is generally Western style, although the male barong (shirt) is worn for formal or semi-formal occasions. Men rarely wear a tie.

It would be unusual for a Filipino to buy ready-made clothes. The women are excellent seamstresses and sew all the clothing needed for the family. Wealthier people will pay to have their clothing tailor-made.

Shopping

Filipinos buy food daily in open-air markets. Neighborhood stores furnish rice, fruit, soft drinks, and other frequently used items.

Philippine handicrafts are sold in specialized

stores, or can often be bought in outdoor booths. Stores in the larger population centers are open from about 9:00 a.m. to 7:30 p.m.

Most Filipinos buy food daily at open-air markets. Supermarkets are available in larger cities. They are more expensive, although still very reasonable when compared to American prices. In most stores and markets, prices are not firmly fixed. Even when prices are marked, bargaining is often expected in many parts of the Philippines. Since Filipinos consider Americans to be wealthy (when compared to the average Filipino standard of living), prices offered to Americans and other foreign visitors are quite high. The visitor should approach bargaining with a sense of humor and fairness; an antagonistic attitude will not help lower the price.

Some top French, Italian, and United States designers have franchise arrangements with shops in Manila, and original creations are available at a reduced price.

Festivals and holidays

Principal dates celebrated by all Filipinos are: Good Friday (called "Black Friday;" celebrated prior to Easter Sunday); Philippine Independence Day (June 12); Birthday of Dr. Jose Rizal (June 19); President Quezon Day (Aug. 19); First Cry of Balintawak, commemorating the beginning of the Philippine revolution against Spain (Aug. 26); All Saints' Day (Nov. 1); National Heroes' Day (Nov. 30); Christmas Day (Dec. 25); and the commemoration of the execution of Dr. Jose Rizal (Dec. 30--Rizal was a physician, novelise, and national hero whose writings fomented the revolt against Spanish rule). The Christmas season continues from December 16 to January 6.

Domestic help

All upper class and many middle class Filipinos have "houseboys" or "housegirls," as do most Americans living in the Philippines. These domestic servants are generally very industrious and inexpensive. They usually do the shopping, since they can buy items at regular Filipino prices instead of "American" prices. They also clean, cook, wash and iron clothing, and care for the children. They may be hired as gardeners, chauffeurs, cooks, etc.

The beginning

You are now at the real "beginning" of your cultural experience in the Philippines. You will find that the old cliche, "Experience is the best teacher," will be true.

You will undoubtedly learn much more from your own experiences, successes, and failures than from this Learning Aid. However, this information gives you some principles to get you started effectively communicating with the people of the Philippines. Review this Learning Aid as needed. Only as you experience similar situations will you really begin to understand what you have learned.

While in the Philippines you will be tempted at times to wonder about the "strange foreigners" around you. At these times, it would be good to remind yourself that the Filipinos are just reflecting their culture and that, in fact, you are the "foreigner," the one who is different.

Although Philippine culture may be similar in some ways to cultures in other parts of the world, the Philippine way of life is distinctive; that means distinctive value systems, social conventions, patterns of thought, etc.

Few Filipinos expect Americans to behave like Filipinos. Most Filipinos have met some, and probably many Americans, before. They value the American way of life. They expect Americans to be more outspoken and frank, more businesslike, and more competent. But they feel some anxiety in dealing with Americans, partly because of a wish to please Americans whom they hold in esteem, and partly because in the past their personal dignity and worth have not always been respected. They also may feel embarrassed if their own education, technical competence, or economic resources appear unequal.

As a result, the concepts presented in this booklet will not always apply in every situation or in every part of the country. Some of the most basic facts about Philippine behavior and some of the premises upon which Philippine life is based are introduced.

You are going to make mistakes. But don't let this worry you excessively. Sincere effort on your part to be relaxed, courteous, warm, and personally interested will do more than anything else to insure success and acceptance. As you try to speak the "cultural language" of the Filipinos, you will be surprised at the new dimensions of your experience.

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